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THE

IGNIS FATUÛS;

OR

WILL O'THE WISP

AT

PROVIDENCE CHAPEL,

DETECTED AND EXPOSED:

WITH

A SEASONABLE CAUTION TO HIS INFATUATED
ADMIRERS, TO AVOID THE BOGS OF HIS
AMBIGUOUS

WATCH-WORD

AND

LYING WARNING.

BY M. NASH.

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PREFACE.

THE virulent assaults this preacher has made on men of all descriptions, since his rise from humble poverty to turbulent popularity; and the anathemas he has vociferated from his pulpit, and published from the press, indiscriminately against all who meet not his ideas, or run not with him to the same *excess* of scandal, infamy, and damnable excommunication; have rendered him an object of contempt, too low to merit any notice of his vindictive thunder-bolts, or popish bulls. But since he has turned his pulpit into a political spouting desk, wherein he fabricates his seditious delusions for the press: It is from the press only that his artifices, in using God's sacred word, to the basest of purposes, can be exposed. Within the last two or three years, I have had many solicitations, from various persons, to reprove his conduct and his writings, by some of his best friends, closest adherents, and even by some of those who abide by him to

this day ; but my answer has ever been, “ That
 “ it would be like taking a dog by the ears : ”
 “ He that reproveth a scorner will get himself
 “ a blot ; but rebuke a wise man and he will
 “ love you.” To count the cost, I must expect that his pen, his pulpit, and his ignorant adherents, will blast my name to the bottomless pit, and not stick to affirm that my long indisposition is a most sure mark of God’s judgment. Yea I have no doubt but some dreams or visions will be formed to authenticate his anathemas. But all this I totally disregard. If, by detecting his falsehoods, my remarks should be in any degree serviceable to some of the simple hearted who follow him, as an Ignis Fatuus, because he seems to have some light, I shall gain my end ; and be satisfied, that, though I cannot stop him in his mad career, I have not lost my labour in warning them of their danger.

Mr. H. has never offended me as a man, though he has often made me groan earnestly as a Christian, by his unscriptural conduct, and perversion of the truth : and I seriously aver I have no motive for taking up the pen, but to shew the simple-hearted, and many
 such

such there are who follow him, that what they are so often swallowing as truth, merely because it comes from his lips, is really mischievous allusion, deceit, and falsehood.

Though their small experience may not perhaps enable them justly to try the spirits, and prove all things by a true spiritual judgment, yet I must exhort them to bear in mind their Lord's caution, to judge of every tree by its fruit: actions speak louder than words: for a Judas, or a Devil can preach great truths as well as Mr. Huntington. Satan can say, "I know thee who thou art, the Holy One of God;" but he cannot bring forth the fruits of that Holy One. The weakest believer knows that *wrath, pride, self-conceit, abuse of the brethren, vindictive malice* against the Lord's children, and *subtle perversion of the truth*, are not the fruits of the Holy Spirit of God, but Satanic enthusiasms: and some of those simple-hearted who still sit under him, have long ago seriously declared to me, "They know not what to make of him; for though he seems to have great light, he is full of wrath and malice." And such fruit proves an evil or corrupt tree; therefore let the children of
God

God be cautious how they hear him, lest, with his light, they should imbibe his satanic heat, as too many of his hearers really have done; and are become so like their tutor, that if you touch them with any Scripture that thwarts their views, they grow angry, malicious, vindictive, and revengeful.

I do not even now deny but the root of the matter may be in him; but this I affirm, that for some years past I have not been able to discern any of those fruits by which alone we can judge that the tree is good. I would judge nothing before the time; nor dare I, like him, sentence any man to damnation who is not visibly under the unpardonable sin. But surely when a man assumes the profession of a minister of Jesus Christ, we ought to look for those fruits which are to manifest him to us, as the true servant of that Divine Master: Else, how shall we distinguish him from those false teachers which come in the same name, saying, "Lo here is Christ and there is "Christ;" or how shall we obey this exhortation, "*Go not ye out after them?*"

Some say that by answering his sermon I shall give a handle to the enemy to blaspheme
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the truth, and expose the Gospel to reproach. But I deny that by plain facts, and self-evident demonstrations, viz. that he has long made himself the sport of spouters, and the laugh of deists. What has brought him and his preaching into this contempt? not the truth, or the Gospel: no; while he preached these in godly simplicity, and walked humbly, none dared openly impeach his life and doctrine; but since he has laid himself open to their attack, by trampling the truth under his own feet, by his inconsistent conduct, and foolish conceits, which he has published from the pulpit and the press under the notion of the Gospel; these have exhibited him to public view as *proud, wrathful, ungrateful, unmerciful, and implacable, &c.* And even the heathen know, that the theory of truth is not the power; and that that glorious theme the Gospel, with the adorable name it bears, are too sacred and holy to countenance such principles, or to be made the lapstone for his wills and his whims, his pride and his anger, to be hammered out upon. But Satan will ever cry Hush! hush! when his devices are to be exposed; and like as Sennacherib charged Hezekiah

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kiah with destroying God's altars, because he cut down the idols and the groves, so will the hypocrites say, " You are hurting the cause " of God." Can that be hurt by separating truth from lies and delusions? No: every discerning reader will see that I have levelled no stroke but at the idols and their altars, the ephods and the teraphims, the molten and graven images, with other spiritual wickedness in high places; which have been made to the house of Israel a sin, and whereby the Lord's simple people who follow him are led to transgress.

THE

IGNIS FATUÛS, &c.

THIS political sermon, from Jer. li. 50, preached by Mr. Huntington, on the 19th of December, the day on which the procession went to lodge the colours in St. Paul's church, is so void of any thing like the Gospel of Jesus Christ, that it is an injury to the word to call it a sermon; and it is altogether such an incoherent jumble of scriptures without analogy, and of words without any explicit sense, or visible meaning, that I can find no better method of arranging my thoughts in reply, than by quoting the exceptionable and erroneous passages as they occur, and dropping a few remarks thereon as I go along.

He introduces his discourse by complimenting his auditory on their attendance on, what he falsely calls "*the worship of God, in his house of prayer,*" and vainly congratulates them thus: "I will be bold to say, that we shall return home with the most peace, and in the possession of the best con-

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"science."

"*science.*" If such a political sermon, without even the name of Jesus above once in it, may be called the *Worship of God*, and the place of its delivery, *his house of prayer*, then every alehouse or spouting club may claim some pretensions to those solemn terms. Did he not know, and has he not formerly taught, That *Christ is the only peace of his people*, and that *no conscience* can be good till *sprinkled with his blood*? Let any of his hearers or readers tell me, where Christ is preached in any part of that carnal discourse, or where any one thing is said which may even have a tendency to demonstrate the saving virtue, power, and efficacy of his blood? No: this work is not of God, but an awful profanation of his Name, to call it *His worship*.

Whenever any man (yea if he were the highest apostle, or even an angel from heaven) perverts the truth of God, and makes his office, as a minister of Christ, or his mission from heaven, as God's messenger, subservient to any carnal or earthly purpose, it becomes every sincere child of God and member of Christ, to withstand him to the face, and to resist his lies, on the fullest assurance, or evidence of the word, that God has not sent him on any such errand; but that he maketh himself a lying prophet to the people in the Lord's name. To such a one the command is "REBUKE THEM SHARPLY." The asperity which is connected

nected with sharpness may, perhaps, draw forth many expressions in these pages that are not so harmonious to the lambs of the flock as *Good news from a far country*, or the blessed name of Jesus; yet, when we reflect how righteously and justly our divine Master rebuked his beloved Peter, *get thee behind me Satan*, it will be evident we cannot far exceed the limits of that instructive example. I believe I can appeal to the experience of all the faithful, that whenever their path of duty, or the obligations of love to their dear Lord, has called them to the unavoidable use of sharp rebukes against their brethren, they have felt in themselves that mental grief, which nothing but the testimony of a good conscience, in the necessity of the work, could induce them to take up such a cross. And I protest for myself, that when I take the pen of rebuke I feel for the delinquent, as being myself also in the body; equally liable to the same errors or temptations as the reprov'd. And I can say, I feel, at this moment, a sincere wish that, if I ever should be made such a scandal to the cross of Christ, so visibly entangled by the devices of Satan, and, by his foot of pride, made so injurious to God's church, that a tenfold sharper rod may be used, if it is but blessed of my God, to restore such wandering steps into the way of peace, to walk again in the footsteps of the flock: for I

would much rather receive forty stripes, than lay fast asleep in the arms of the wicked one.

In page 6, he introduces the story of Josiah going out against Pharoah Necho, king of Egypt, and calls it one of the Lord's Shibboleths; "for God, says he, was with Necho, and Josiah fell by the hand of the king of Egypt;" but it is impossible to say what use he meant to make of it; unless it was to suggest that as God was with Necho, so he was, or might be, with B——e, and therefore cautions the good king to beware of meddling with him.

He then proceeds to the history of Zedekiah, who, he says, "was *intolerably vile*," and that "*his wickedness was the principal cause that Jerusalem was taken*"; for he had made a covenant with the king of Babylon in the house of God, and "given him the right hand of fellowship," &c.

As this sermon is professedly with reference to the present times, it may be well asked, what reference he can have to us, or to our king, our princes, or our priests? What would he insinuate by this character of Zedekiah? Besides, Is not this speaking evil of dignities, and resisting the higher powers, by his own ideas? for he adds, "Both princes and priests followed his example."

In page 8, he introduces Jeremiah's vision of the good and bad figs, and says, "It is to these that

" my text speaks: *Ye that have escaped of the sword go away, stand not still, &c.*" Now, as his hearers never were literally carried away captive, nor pursued by the sword, and as he makes no spiritual use whatever of the words, it is plain, that, instead of *worshipping God*, as he calls it, they were listening to one who, so far from choosing a text apposite to the occasion of the day, could not even see the historical connection of the one he had chosen, but was bewildered with a variety of scriptures incoherently jumbled together, and most shamefully perverted and misapplied.

He next comes to divide his text, wherein he promises two things that he never performs, viz. To " notice the SECRET that lay under it, *go away*; " and, lastly, to go through it in *New-Testament language*:" which is to gospelize his theme, and shew its relation to, or connection with the great work of salvation by Jesus Christ. But, alas, instead of New-Testament language, he stumbles on the very threshold; for the text which he has in hand; so far from directing the people to go to Babylon, was a prophetic address to those who were in Babylon, had long been there, and were by it, and the whole chapter from which he took it, and the preceding chapter too, commanded to flee out of it. But he tells his hearers (page 9) " that the only door of hope was submitting their " necks to the yoke of the king of Babylon," and
quotes

quotes Jer. xxi. 8, 9, 10. at full length, to urge them to obey his voice: and adds, " This was " the touch-stone and the way that God made for " the obedient to escape; there was to be no safety " in the city of God; no shelter in the temple; " no life or safety but by flying into the *jaws of* " *an heathen*, and a *cruel enemy*." What he alludes to here, and by the words " *This city, and* " *the Chaldeans that besiege you*," I wish he had explained; agreeable to his promise, of comparing some things in their case with ours.

Page 10, he introduces the false prophets that opposed Jeremiah, but without any analogy to his text, and calls their words " *the cry of Lo here!* " *and Lo there*," and says " the children of " falsehood cleaved to the false prophets." What else is this jumble of Scriptures and politics, which he calls a Watch-word and Warning, but a fanatical *Lo here!* and *Lo there!* without any one distinct sound, or certain conclusion in the whole? For after urging the most instantaneous flight to Babylon, through the chief part of his discourse, he tells them (page 61) towards the end, that at some future period they shall have timely intimation, where, and when to go. Therefore whosoever now hearkens to his delusive Watch-word, will be condemned by his own words; page 11. " *These trusted in a lie*." And I see not but that the words of Jeremiah, which he has quoted in
page

page 12, against Richard Brothers, are as pointedly against himself. "*The Lord hath not sent thee, but thou makest this people to trust in a lie.*" Let us view the parallel; Brothers says, *We are to go to Jerusalem*; the other as falsely presses an *impetuous flight to Babylon*. We may also observe the same talent in one, as the other, at false glossing and subverting of Scripture to carnal ends, by misapplying that which is entirely spiritual, to literal or historical; and plain precepts and directions, to illusive and deceitful conceptions: for instance, in page 13, he applies that spiritual text, "*My sword shall be bathed in heaven,*" to the history of his subject, though it has not the least reference to it or analogy with it; so likewise in his "*Bank of Faith,*" he basely subverts these words, "*covet earnestly the best gifts,*" to his own greedy views: for after altering the text, by substituting the word *things* for *gifts*, he tells his readers that we are commanded to covet in both kinds; without the least hint that spiritual gifts were the best, or what that text entirely alluded to. And when we reflect that his writings and preachings are replete with such abominable perversions of God's sacred word, who can forbear exclaiming, "*O full of all subtilty!*"

Having finished his first head, without clearing any thing, he enters upon the second: "*Go away.*" And the secret which lies under this he promises,
but

but never gives us ; he only transcribes a multitude of Scriptures foreign from the subject of his text, which surely he had never considered ; otherwise it seems hardly possible that he could have so grossly mistaken it. The words of his text were clearly spoken to those who had long been in Babylon, and were preserved from the sword of the Persians, to see the overthrow or downfall of Babylon ; as any one who reads the context may see : nevertheless he is perpetually driving his hearers to go away to Babylon ; though there is not a word in his text to that import, either implied or expressed : for the latter part is a motive or inducement to urge obedience to the former, and means thus : go away from Babylon, where you have so long lain among the pots, that you have forgotten your own land, and the wonders the Lord wrought for your fathers there ; therefore now *Remember the Lord afar off, and let Jerusalem come into your mind.*

To open this head, he quotes Deut. xxviii. 64, 65. Psalm cxxxvii. Ezek. ix. 16. And Jer. xv. 11. all which allude to their going into captivity, but his text alludes only to their going out of captivity. Now, let us see how he enforces his command, which he in special calls the Watch-word, “ *Go away, stand not still* : Besides (says he) there is no safety but under the king of Babylon ; he that submits to his yoke and serves the king of Babylon, shall have his life for a prey : Hence the
“ warning,

“ warning, go away, stand not still. But again,
 “ the king of Babylon was God’s servant, and to
 “ serve him was serving God; and as the rich
 “ and wicked oppressors among the jews, kept
 “ their brethren in bondage, into bondage they
 “ shall go, and be made to know what the yoke
 “ of servitude was, who were so fond of yoking
 “ others.”

As he had before promised to compare some things in their case with ours, I would ask any impartial reader, what use his hearers could possibly make of this? That it is positively against the plain sense and meaning of his text, the whole chapter shews: Is this the man who has often told his hearers, “ you shall never see me stagger
 “ in the pulpit?” I must say for myself, I would much rather, like that young man who he grossly insults, under the name of *Thudas* and the *Benjamite*, close the book abruptly, and tell my hearers I have no more to say, than thus blunder on, without common sense or understanding, to mislead and delude an infatuated people. But to return to his subject.

We all know that as Pharaoh, or the king of Babylon, were God’s servants, to perform whatever he intended to work by them, so every tyrant and oppressor are but tools or instruments in God’s hand, *created to destroy*. Who then does he mean by the king of Babylon? The *French General*?

The Pope? or the *King of E——*? If he means the first, his Watch-word must be to go away and submit to them. If he means the Pope, as Babylon is typical of Rome, then it must mean that we are to submit to popery; and if by the king of Babylon, he means our Monarch, then he makes him a tyrant. What can he possibly mean by addressing his hearers in these words, “ If you will
 “ have your life for a prey, and live by faith; if
 “ you will follow the Lord who is gone from hence
 “ to Babylon; *If you will escape the impending*
 “ *judgment and inevitable destruction*; if you will
 “ seek the *promised good treatment*, and have the
 “ eyes and heart of God upon you for good; if
 “ you would *enjoy peace, and arrive at the expected*
 “ *end, Go away, stand not still.*” Did ever Tom Paine preach such sedition as this? Should he say he meant all this spiritually; then by the king of Babylon he must mean Jesus Christ; and that would be horrible indeed, to compare the Prince of Peace, to the greatest tyrant and scourge of the universe. Should he answer this, I call upon him to say in plain terms, who he does mean by the King of Babylon, to whom he tells us to go: And let him tell us also—*when, where, and how we must go.*

In page 16, he pursues his subject thus, “ God
 “ will send no more prophets to Jerusalem in
 “ your absence; he will raise you up prophets in
 “ Babylon:

“ Babylon: Ezekiel is already there to meet you
 “ *in the person of God*, to welcome you at your
 “ coming.” Awful! What does he mean? Dr.
 Watts says,

—— ‘ God, in the Person of his Son,

‘ Has all his mightiest works outdone.’

In Christ dwells all the fullness of the Godhead bodily.
He was the brightness of his glory, and the express
image of his person. But this is new divinity, to
 speak thus of God in the person of the prophet.
 That God dwells in the hearts of his saints by his
 spirit, that by the same spirit he works in them,
 and that he works by them as his instruments, is
 Scripture language; but to speak of God meeting
 them in the person of Ezekiel, to say nothing
 worse of it, is such a bold and daring figure of
 speech, to deify the prophet, as I never heard, ex-
 cept from his pulpit: About five months ago, I
 heard something like this personal transformation into
 deity, which shocked me: It was that Sunday he
 stole Elijah’s mantle, and thundered away with it;
 “ As the Lord liveth there shall be neither dew,
 “ nor rain, but according to MY WORD.” He
 then, as now, and I believe he always does, take
 upon himself the character and office of that pro-
 phet of whom he is speaking; so that by deify-
 ing the prophet, he deifies himself, establishes his
 pretensions to infallibility, and hurls the thunder-
 bolts of damnation on all who oppose him. It is

evident enough all through this discourse, that by the prophet Jeremiah he means himself, and he has often insinuated, if not asserted, that his word was of equal authority with theirs; so that by placing the prophets in the person of God, he at least unmans himself, and is transformed into a real Pope; and has not his infallibility long ago been the boast of his hearers, who brag that their parson can tell, by the first look, who will be saved and who will be damned? Nay, I know some of his disciples who pretend to the same infallible knowledge themselves, though it is even more than Satan knows.

I now come to his third head, "*stand not still*:" which he enforces thus, "consult not with flesh
 " and blood; nature will argue about the *length*
 " of the way, the cruelty of the heathen, their abominable idolatry, the strangeness of their customs,
 " their unknown dialect, &c." If all these referred to the Babylon he directs them to go to, I ask, where could any of his hearers fix their course by such a guide, but to the continent? Some thinking of Rome, and others of France, as the asylum he was pointing them to? And thus he proceeds to urge their flight saying, "standing
 " still to consider occasions halting, and unbelief
 " will work in those that halt, &c. therefore stand
 " not still, lest by such consultation as you stop; yea,
 " turn back, and perish in the public calamity—
 " remembe

“ remember Lot’s wife, who was ordered not to
 “ look back, nor tarry in all the plain ; there-
 fore “ stand not still. I have no call to tell you
 “ where to go, you know that already ; *It is to*
 “ *Babylon* ; there go, there is your safety and your
 “ protection.”

It is hardly possible to suppose that so great a
 textuary could have made so great a mistake in his
 text, without some secret or settled design. In
 page 9, he speaks of a secret which lay under the
 Watch-word, but in page 17, it seems as if he
 had some favorites who knew the secret ; for he
 says to them, “ I need not tell you, you know
 “ where to go.” Why confine a secret of such
 importance to a few, which concerns all, in the
 weighty matters of life and death ; yea, (if we be-
 lieve him) of eternal damnation. Tell us, Sir,
 what you mean by Babylon ; where it stands,
 which is the way to it ; Is it in Europe, Asia,
 Africa or America, at Rome or France, or any
 other part of the continent ; Is it by the way of
 Dover or Harwich we must go, or which way ?
 speak quick, for our urgency of the case requires
 speed. Tell us your secret ; or will you not, like
 Ezekiel’s watchman, stand answerable for the blood
 of all those who perish in the *public calamity* you
 speak of ? For who can obey your voice, to pre-
 pare for flight with such a delusive Watch-word,

or make ready for the battle by such an uncertain sound, and deceitful warning?

When you tell us *We have the orders of God by you*, great Sir, may we not presume to ask for your credentials, that we may know by what authority thou sayest these things; or Who gave thee this authority? *The prudent man looketh well to his goings*; it is *only* the *simple* who pass on without consideration (which you forbid) and are punished. The Scripture tells me, "*He that believeth shall not make haste*;" that is, he shall not go a step faster, nor farther than by the Spirit, the word, and his own experience, he is enabled to prove all things. How else could he obey the exhortation *to hold fast the best*? How shall we be able to distinguish you and the rest of the false prophets, who come in their own name and say God sent them? You all say some things that are true, and all of you have a multitude of followers. It was our Lord's own mark by which he directs us to know them. *If any will come in his own name him they will bear*. You say, but we have only your bare word for it "*that We have the orders of God by you*." Before I believe this, I must see those fruits by which we are to judge of the tree, and understand your message: What is it?

Now we will step on to page 23, where he promises to compare some things in their case with
with

with ours, and to give us New-Testament language.

He begins with quoting Rev. ii. 21—23, and says “ This is Jezebel, or the whore of Babylon, “ whom God will cast into a bed, and them that “ commit adultery with her into great tribulation, “ and kill her children with death.” And in page 24 he says, “ there she lies now, and the kings of “ the earth who espouse her cause, encourage it, “ and profess it, Christ will cast them into great “ tribulation, except they repent of their deeds ; “ and *all such as go over to her*, or become her converts, shall be destroyed.” Are not those comfortable words to urge our hasty flight thither? He may very well *forbid us to consider*, if he meant that any should obey his voice therein. But, Who does he mean by the kings that espouse her cause?

In page 66, he places the king of Britain first among the ten horns of the beast, and in page 72 he makes E——d one of the ten toes in the great image. Dare he be so seditious as to point so homeward as this?—Is this New-Testament language? After spending 20 pages to urge our flight to Babylon, as our only refuge and safety, he now tells us that we shall be destroyed there. Who, but fools can believe such ambiguous and contradictory prophecies?

In page 24, is another of his prophecies thus :
 “ From the beginning of the *next fiery trial* which
 befalls

“ befals the New-Testament churches, to the destruction of the *great whore* called *miffical Babylon*, will be the same date (that is, seventy years) according to the *teaching I am under*.”

In page 80 he says, “ 67 or 68 years more will bring him to his place: his time now is within the age of man.” Compare these two places together, and you will then see what teaching he is under. For as no *fiery trial* has befallen the church since Mary’s days; nor probably will, unless some sudden and unexpected revival takes place; because the churches are all in a sleepy Laodicean state, unfit for any fiery trial. Hence it is evident one of these his prophecies must be false, and surely the reader has discernment enough to know that *The prophet that telleth lies he is the tale*. And it is certain that every lie is not of God; but of the devil. Now ask what teaching was this but such as we have recorded in 2 Chron. xviii. 21. “ I will go out and be a lying spirit in the mouth of his prophets.”

Towards the end of page 25, he speaks as if he was a little awakened from his dream, and says, “ But my business lies with the people of God.” Surely if he had thought so, he would have endeavoured to have fed them with the bread of God, Christ Jesus. But, alas, all his following pages only serve to shew the teaching he is under; for he can no more cease from pursuing his political rant,

tant, than Asahel could turn aside from following Abner, though it were to his own destruction.

His next four pages are to explain the word *temptation*, in which, as he has made some very gross mistakes, I shall not pass them all by unnoticed. The first is, that he says " Abraham " was ordered to murder his own child, without " doing any thing worthy of death, or of bonds." How impious! to call an offering of God's appointment MURDER, and thereby charge God foolishly with breaking his own laws, " *Thou shalt do no murder.*" Even the laws of men might have taught him better. He who violently kills another is called a murderer, but that murderer suffering death for the same, according to the sentence of the law, can with no propriety be termed *murder*, but execution, *i. e.* the act of a righteous law which puts the murderer to death. Again: How can he say Isaac had done nothing worthy of death? Was he not a sinner under the sentence of the law? And can the execution of that law be murder? Or can any one question God's right of appointing his own father to be the executioner? As well may any fond parent, bereft of the infant darling of his heart, say, God has murdered his child, without having done any thing worthy of death, as to apply such language to Abraham's grand representation of the paschal Lamb, with its antitype the glorious sin-

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offering

offering for our souls. This is the beautiful figure of that great act of faith, and the important lesson it teaches, viz. That when we, as Isaac did, yield up ourselves to the full stroke of the law, open our breasts to the sword of divine justice, and justify the father that stretches forth the knife, then we see the ram caught in the thicket: *i. e.* Deity veiled in human flesh, and entangled (if I may so say) in the briars and thorns of the victim's sins: he receives the stroke, and the culprit arises with new life from the dead. To this Paul alludes in Rom. xii. 1, 6, 13. "I beseech you by the mercies of God, that ye present your bodies a living sacrifice, and yield yourselves unto God as those that are alive from the dead." To return, he says, "Abraham was ordered to do what God never intended he should do." This is false; for God only told him to offer Isaac *for a burnt offering*, and this he actually did; for Abraham's act was a perfect offering; but his conclusion thereon is the doctrine of popery, setting up *sincere obedience*. Read his own words immediately joining, "and this taught Abraham this lesson, that God accepts the will for the deed." And to aid the delusion, he quotes Paul's words; "*If there be first a willing mind, it is accepted.*" What is accepted? Why the gift flowing from a willing mind was accepted by Paul, and the brethren who were to receive it. But shall I say to you, who once seemed

willing

willing to teach it, that God's acceptance of us, or any thing from us, is only in Christ, however sincere we may be in our wills and intentions? I thought you used to preach this doctrine once, and endeavoured, like Jerubbaal, to cut down all the images and groves of that idol, sincere obedience. What! a master builder! and now turn again to build the things you once destroyed, and so make yourself a transgressor?

Page 27 you say, "This temptation tried Abraham sorely." Is not this judging of spiritual things by carnal reason? Abraham, as well as Paul, could do all things, and with the utmost cheerfulness too, when Christ strengthened him, and like poor me, he could do nothing without him. If I might judge of Abraham in that great act of faith by my own experience, in the various exercises of real faith which the Lord has led me through, he could most truly say with Christ, *I delight to do thy will, O God; thy law is within my heart.* Can that be a *sore trial* which a man delights in? It is nothing but unbelief and distrust that causes pain in doing or suffering any part of God's will. I know these are hard sayings to those who have not been with Abraham in Moriah, those mountains of vision where the soul is swallowed up in Christ.

Again you say, "This trial was to let Abraham know the power of grace in his own heart." If this was all, then this scripture would have been

of private interpretation. Besides, Abraham knew the power of God, and consequently his grace before this, or he could not have so cheerfully obeyed; I consider therefore the end of Abraham's trial to be, to give a proof and example to all who saw his life and conversation, of the power of grace; 2dly, to set forth the nature of the act, or exercise of faith; 3dly, to set forth, as in a figure, the offering up of Christ the true seed.

In page 29, after quoting Deut. xxix. 23, which treats of the sufferings of the children of Israel in Egypt, and the destruction of Egypt, he says, "The subject in hand was similar to this." What has this to do with going to Babylon, a land of captivity? whereas according to the true meaning of this text, they were come out of captivity. What misapplications of Scripture do we find in almost every page? And instead of that New-Testament language he promised in page 23, I find only a new and most shameful test of loyalty, viz. Running over to the enemy; which seems to be the *secret of going away to Babylon*.

In page 36, he has dragged the "War in heaven, "Michael and his angels, &c." into his faction; still confounding letter and spirit, history and mystery. He tells us "This trying hour is not only foretold, but felt by many;" I would ask by whom? It is indeed severely felt by the poor, but
surely

surely not by him ; unless it be in a trembling of heart through foreboding fears.

He says, " Not all the annals of time furnish us " with an account of such a time as the present " time." Bad enough it truly is, but we have not yet got into so doleful a situation as Jerusalem, when Vespasian besieged it, while it was rent most horribly by three factions within, and by a famine so dreadful, that delicate women ate their beloved children ; Oh ! What a meal !

From Michael and his angels he runs away to the Revelations, and compares that sweet spiritual text, *The word of my patience*, to going away to Babylon. Thus, by a hop, step, and a jump, he goes from book to book without any regard to analogy or connection, and, like an Ignis-fatuus, leads his followers from bog to bog till they all fasten in the mud. He says it is all Scripture ; the texts he reads at full length, and thus it glides down as sweet and precious ; it is all one tune ; it spends the time, fills the page, and that is enough for him, and his simple ones who buy it : for as to understanding it, some think it is too presuming to attempt to comprehend what such a wise, learned, and great man says. Though he may justly complain as it respects himself and his people to whom he spake it, " That the shadows of the evening have been long stretched over us, and we " are gone *far into night and into darkness.*" If he

he feels this I should rejoice ; for the first step to rise, is a full sight and sense of our fall ; and if he ever should be raised up again to walk with humility in the steps of the meek and lowly Jesus, all the true sheep will exceedingly rejoice. God is able to raise him up, and will, if the root of the matter be found in him. Though he has done all that great wickedness, which has so stained his garments that many of the faithful are forced to withdraw from him, and are ashamed to own him for a brother ; yet I dare not pass that rigid sentence of eternal damnation on him, as he has most unjustly done on many. I am yet unwilling, though I thus speak, to count him as an enemy, and had much rather receive him as a brother beloved.

Page 38, in his New-Testament language he renews his old subject thus : “ Them that will not
 “ put their necks under the yoke of the king of
 “ Babylon, shall be pursued by the sword, by famine, and by pestilence : they shall be for an
 “ astonishment, a hissing and a curse : ” and proceeds thus : “ And now what is the declarative
 “ will of God to us, *upon whom this second trying*
 “ *hour is come ?* ” but he gives us no sort of explanation either of the first or second, and leaves it without any reference whatsoever. Then he answers his own question with these words : “ *Just*
 “ *the same as it was to them ;* ” and instantly from
 this

this assertion he starts away to Prov. viii. 15. "*By me kings reign, and princes decree justice;*" which has no more to do with the first or second trying hour, or going down to Babylon, than cobbling has to do with preaching, or politics with the Gospel. Well, but it is in the Bible; it is Scripture, that's enough; it must be good, though it proves none of his assertions. However his averment will stand for proof among his own people, and therefore he adds, "This is the revealed will of God to us, that there is not a king that reigns, a prince, noble, or judge that rules in all the earth as civil magistrates, but what reign and rule by him." But he makes no difference between God's sufferance, and his gracious appointments. By his sufferance we know that the Devil reigns in the hearts of the disobedient, but will any man say he reigns by God's gracious appointments, or that it is his delight? But we know that just governors, and righteous government, are his delight. No man can say so of wickedness, tyranny, and oppression, that they are his delight. Again, I wish to preserve that just distinction which I think the text makes between reigning and tyranny. Sin is said to reign over the wicked; Why? because its commands are their delight. So Christ is said to reign in, or over his saints; because they delight to do his will: and a king is justly said to reign when

4

he

he possesses the hearts and affections of his people ; but when he alienates their hearts, and compels obedience by the force of power, to the cruel oppression of his people, it is not a reign, but a tyranny, which God hates. So when Christ comes to destroy his enemies that would not let him *reign over them*, it is not called a reign, but his *strange work*—his *wrath*—his *fierce anger*—and his *fury poured forth*, &c. Hence from your text in Prov. it is evident, that if kings reign by righteous government in the hearts of their people, or if princes and magistrates decree justice, it is not of themselves they do so, but of God's wise appointment, and the over-ruling power of his good hand upon them, that inclines or constrains them thus to do ; just in the same sense and way as men that act honestly towards their neighbour, it is God that makes and keeps them so. For it is in man's nature to tyrannize over one another from the first transgression to this day: and when they wickedly afflict, oppress, destroy, tyrannize, and decree injustice or " frame mischief by a law," it is by God's sufferance, and not by his command or approbation.

In his next paragraph we come to what I suppose he calls his New Testament language. Attend to it. " And what is his (*i. e.* God's) command, *his Watch-word*, and *his Warning to us* ? " Just the same as it was to the Jews of old,
 " Let

" *Let every soul be subject to the higher powers;*
 " *for there is no power but of God: the powers*
 " *that be are ordained of God. Whosoever therefore*
 " *resisteth the power, resisteth the ordinance of God;*
 " *and they that resist shall receive to themselves*
 " *damnation.* This warning to us, (continues he)
 " under the present time of trial (by Paul) is
 " exactly the same as that by the prophet Jere-
 " miah. All nations, says God, shall serve the
 " king of Babylon; Let every Soul be subject to
 " the higher powers." The only key word of all
 this is the *higher power*, and that, in the most pointed
 terms, he shews us is the king of Babylon, *i. e.* the
 great Conqueror; for the victor must be the
 higher power. This, according to his own con-
 clusion, is the sum of all, and seems to be his
 secret; that if the F——h come, and you resist
 them, and do not go over to them, as being or-
 dained of God to that end, you are damned.
 Attend to his own words above, and immediately
 following, thus: " I have given *all these nations*
 (may he not allude to Spain, Holland, Italy, Por-
 tugal, and great part of Germany?) into the
 hands of my " servant, the king of Babylon: the
 " powers that be are ordained of God. He that
 " did not submit his neck to the yoke of the king
 " of Babylon, adhered to a lie, and was seduced
 " and ruined as a rebel against God: he that re-
 " sisteth the power, resisteth the ordinance of
 E " God.

“ God. The rebels were delivered up of God,
 “ to be a reproach and a proverb, a taunt and
 “ a curse in all places whither God drove them.
 “ Yea, says God, I will make *THIS CITY a curse*
 “ *to all the nations of the earth.* These rebels
 “ were cursed according to the law, and those
 “ that resist shall receive to themselves damnation,
 “ according to the Gospel.”

When the readers remember, that the text he preached from exhorts the people to return FROM Babylon, what must they think of this political exhortation to fly with all speed into the arms of the enemy, under pain of eternal damnation if they refuse, and with the assurance of being *intreated well*, if they obey his word? for it is impossible to put any other construction on his words. As you read, only enquire who he means by the higher powers, and you will find, if there is any meaning in his words, it is the king of Babylon; a limb of the Devil, who was a general scourge to mankind; and whose horrible tyranny, and absolute dominion, has fired all the tyrants of the earth, since his day, with the like ambition and cruelty. Are wickedness, pride, ambition, and tyrannizing sway, the higher powers? Who is wicked enough to affirm this? Had he digested the text with which he closed that paragraph, (Rom. xiii. 3 and 4.) or had he asked some expert school boy, he might have got a better explanation of the higher powers.

But

But let us examine his words more closely still; he says, "*Rulers are not a terror to good works.*" If this be true, then they who are a *terror to good works*, are not God's rulers, but robbers in a double sense; for they first rob God, by the abuse of that power which he gave them for the good of the people, and then rob the people of that justice which is their indubitable right. Again, *Are they a terror to evil?* Then, like David, *they will not know a wicked person; nor shall any liars tarry in their sight:* For that Ruler, who is a true terror to evil, *will scatter away all evil with his eyes.* Again, *Is he the minister of God to us for good; and, if we do that which is good, shall we have praise of the same?* Then say, by what power of God's gracious appointment do those suffer, whose goods are violently torn from them, their persons and families exposed to all the horrors of poverty and famine, by cruel exactions? And dare you stand up in your pulpit, with the effrontery of a demon, and aver, as in page 74, *that if any are buffeted, it is in strict justice for their faults.* Where is the strict justice? point it out! What faults have those sufferers committed, to justify your abominable lies? Perhaps some of them have been faulty in contributing, as they thought, to your necessities, but eventually, to feed your pride. You, Sir, should at least forgive them this wrong; for time was, when you was guilty of the same crime

of being poor, when your little one, with a meaning in her looks and expression, more piercing than words, cried, "*Is there no butter, daddy?*" and then you seemed to have the bowels of a father's heart; but now you seem to have imbibed all the ferocity, pride, and inhumanity of that haughty tyrant to whom you have directed your people to go, the king of Babylon. I have no pretensions to prophecy, nor am I, like you, a fabricator of dreams, or a dealer in visions; yet, from the little knowledge I have of the Scriptures, I will venture to affirm, that if God does not abase and humble your pride, *you are none of his*. You may preach or pray like an Angel, or an Archangel, but if you are not humbled, I am certain the Spirit of Christ is not, nor ever was in you. Look back to the many struggles you have had with poverty, and compare them with the piteous groans of the poor and miserable of various descriptions. Ask your friend Mr. C—ft, and he will give you the real living traits of misery and wretchedness, only among his connection, that will exceed the conception of most men, and then say, if you can find honesty or humanity enough to confess it, that all your troubles were but as a drop in the bucket, compared to what many now feel, who once, by honest industry, diligence, and assiduity, paid all taxes, and lived comfortably, quietly, and justly respected for a long course of years; but
now,

now, in the decline of life, when age, sickness, and infirmities require, not only an asylum from the toils of business, but the indulgence of affluence, they are most piteously bereft of all, and driven to that extremity as to beg, under all the pressure of shame, cold, hunger, nakedness, age, and sickness, or to famish in their miserable abodes, or, perhaps, feed on their already expired offspring; While you, who by birth was excluded in the law from entering the temple, have, by the priestly craft, so risen from the lowest step in human life, as to insult over the miseries of those wretched sufferers, by telling them *they are buffeted in strict justice for their faults*. Are these the fruits of your Christianity? I have heard of more than one who said, "None need to starve in this country; let them go to the army or navy; and if unfit for these, let them go to the workhouse." *How long, O Lord God, holy and true, shall the wicked triumph? Thou hast said, The poor and needy shall not always be forgotten, and if they cry at all unto thee, thou wilt hear them.* Though they suffer all that misery which others have inflicted, yet vengeance is his, and he will repay: yea, he has put words into their mouths, and taught them to weary him with importunity, as the widow did the unjust judge, saying, *O God, to whom vengeance belongeth, shew thyself*. Now to Book again.

In page 40 he says, "But that which made it a fore trial in the days of old, was the cursed

“ work of the ministers of Satan; and among the
 “ Jews lying prophets brought thousands to perish
 “ by sword and famine, who were cut off with a
 “ lie in their right hand, in the very act of re-
 “ bellion.” Now, what does the prophet W. H.
 say? Attend to his arguments. He says, “ Necho’s
 “ being an infidel, was no reason why Jofiah should
 “ not submit to him.” “ The king of Babylon’s
 “ being an infidel, was no reason why the Jews should
 “ not submit to him;” what inference would he draw,
 or rather has he not artfully left it with his hearers
 to draw the inference, that the French being in-
 fidels, affords no reason why we should not submit
 to them? His urgent command is, Go away to
 Babylon.

Now for the characters he introduces, the first
 is Tom Pain, under the name of a *self-deifier* and
enchanter. Pain has ever been an open enemy,
 which is a far more honorable character than a
 false friend: But truth is a rock that will outstand
 all the rage of men or devils. It is Priestcraft that
 trembles at the name of Pain, not Truth. It
 is a well known fact, that W. H. always
 assumes the same dignity and authority as the
 prophet he speaks from. Now look back to his
 16th page, and you will see his craft in these
 words, *Ezekiel is in the PERSON of God*; the in-
 ference is plain; and I doubt whether Pain ever
 made such a reach to deify himself, as W. H.
 For

For his title to an enchanter, witness the numbers who are deluded and bewitched by him. And it is certain, none furnish Pain with stronger weapons, and none has given the enemy greater cause to blaspheme, than W. H. by his pride, covetousness, jealousy, envy, hatred, malice, and implacable ferocity.

He next introduces Richard Brothers; between whom and W. H. there is such a similarity in their prophetic writings, that I think he ought to acknowledge him as a true yoke-fellow. They both profess to have a singular super-divine commission from God, and to be sent to his people: the chief difference lies in the place of destination: Brothers says, *Go to Jerusalem*, and promises to lead them in person: But W. H. says, "*Go away to Babylon, stand not still,*" but does not tell them where it lies, nor how they are to get there, neither does he offer to lead them.

The third of his brother prophets he calls a mere boy, who he says "*was a lunatic from his cradle.*" If so, he was more the object of pity than insult. "This Thudas (says he) came forth to perform greater things than those of *Judas of Galilee*, in the days of the taxing." No wonder then if Judas be offended that one should arise to perform greater things than himself. I know none in our day, to whom the character of *Judas of Galilee* can answer so well, as to W. H. who in these days
of

of the treble taxing, has distinguished himself as the head of a party, and, like him, drawn away much people after him. One thing I must say, that none have discovered so malignant a spirit, as this Judas of Galilee; the effects of which have been severely felt by the breach it has made in families, sowing discord and animosities between the nearest relatives, and separating chief friends; so that his word has been attended with as great power as that of Thudas, though not with the same effect; for he says Thudas's word has been powerful among the ladies; but his word has been powerful in setting brother against brother, husband against wife, &c. &c. And that not for the truth's sake, but entirely for the sake of setting up one man, to pull down every other; as if W. H.'s fame, credit, and character could not stand but upon the ruin of others. To borrow his own words, I ask, What spirit is this? A bitter one indeed; and, as he says, "Where this spirit dwells the devil reigns."

Page 43 he says, "We may come a little nigher home yet. Not a few of various denominations, yea among the dignified, and among the decent, are nothing else but *false prophets*; yea, the nation swarms with them, who are not at all afraid to speak evil of dignities." Here seems to be something envious. Does he think his craft in danger by the multitude of his profession? for it

is certain he is included in this groupe; who has himself long been accustomed *to speak evil of dignities*. Our national church is a conspicuous branch of the legislature: Church and King is the firm of the house, according to the British law; because the King is the civil head of the Church of England: I may call all his people to witness, if any man has ever so abused and ran down that church as himself in his pulpit? Was not this, according to his own ideas, a wilful speaking evil of dignities? And has he not hereby violated his oath, which he so much boasts of keeping sacred, and for the breach of which he consigns so many thousands to hell and damnation? Surely W. H. is in a sad plight if his own words be true.

He has said a deal about resisting the civil powers, but has not once told us what it is to resist, or who they are that have resisted. Have any of his congregation at Titchfield-street taken up a slaughter weapon, or withstood the law in the execution of it? If they have; why don't he go and tell the king of it, according to his oath? If they have not, or he knows none who have; To whom was he preaching all that stuff and nonsense? And if he could find out none after he had preached it, Why did he publish it? Was it to turn the penny? or to dupe some of the poor silly sheep, who, moved with compassion at his pitiful complaints of poverty, might send him a few bank

notes to enable him to pay the treble taxes when they come? For I find, notwithstanding all his abundance, he was not ashamed to tell them that barefaced lie, (though he has not printed it,) "*That he was as poor as any of them.*" No man out of the establishment has profited more by priestcraft than himself, and no man understands the secrets of that trade better. Some indeed suspect that the publishing was to hide those gross parts which he was afraid of; so that, if any who heard it should repeat the same, his sycophants may say, *It is not so in the book.* If it be so, may we not, when we reflect on the once low and humble state from which he has risen, exclaim, *O the depths of Satan! How full of all subtilty!* I forbear, though I cannot but shudder at this, and many other devices which I pass over.

Page 24 he says, "Why are the higher powers hated?" then gives this foolish reason, "*Why, because they are the higher powers.*"—What wisdom! *They are the Higher powers, because they are the higher powers.* Righteous magistracy is God's blessed gift, and is what every good man is wishing to see established: it is the subversion of that power which God gave, called tyranny and oppression, that mankind hate and groan under. Hear how he argues, "Who made them so? Why God. " Then he that resisteth the power resisteth the ordinance of God, and fights against him, and " they that resist shall receive to themselves damnation."

“ nation.” Does he mean to say that God made all the tyrants cruel, or gave them power in order to oppress or destroy the people by sword and famine? My God is a righteous God; he hath no delight in, but hates wickedness and cruelty. He gave men the office of magistracy to execute judgment and justice; and they, on accepting that office, swore to do so; and so long as they do this, they well deserve the utmost respect, and are worthy of all that honour which is due from man to man. But when they violate their oath, and *turn judgment into gall, and righteousness into wormwood*, they are not God’s magistrates; for God gave them not that power or commission to oppress and tyrannize; tho’ in his mysterious providence he permits such things to be: yet, to say that they receive a power or commission from God to do this, is horrid blasphemy: And none resist the TRUE *higher power*, and ordinance of God, so much as all wicked magistrates, and those who justify their evil deeds. Is man the power ordained of God? Look at Paul, when he stood before the high Priest sitting in God’s chair of magistracy; Who whether he was a good man or a bad one, as far as he dispensed righteous judgment, according to the law and power God had given him, so far he was truly acting under the higher power, and was to be revered as the ordinance of God; but when he commanded Paul to be smitten contrary to God’s law

(for that is the higher power, being God's ordinance) Paul rebukes him sharply; and, with the keenest satire, says, "*God shall smite thee thou whited wall,*" &c. alluding, probably, to the sepulchres which are white and fair without, but most filthy within. The bystanders reprove him: But mark how he maintains his ground, "*I knew not that he was God's High Priest.*" Implying that since he so far forgot the nature of his office as (when sitting to judge according to law) to command me to be smitten contrary to law, I do not acknowledge him to be GOD's high Priest.—That Paul knew him to be the man who filled that office before men, cannot be denied; not only as he saw him invested with the robes, and filling the chair of magistracy, but as having himself acted in commission under him; therefore the high priest must be well known to him, and he must be well known to the high priest; whom Paul calls as a witness in Acts xxii. 5. "*As also the high priest doth bear me witness.*" And further, to convince them he had not spoken rashly, nor forgot his obligation of reverence to God's own ordinance, he adds, "*It is written thou shalt not speak evil of the ruler of thy people;*" His meaning was plainly a continuation, or justification of his first satirical rebuke: As if he had said, I knew, that if he had been God's high priest, he could not have acted so contrary to God's law, as to order me to be thus smitten;

mitted; and therefore he is not God's high priest, though he sits as my judge.

We now come to his sentiments about oaths and perjury, where he says, "the king (meaning Zedekiah) likewise had perjured himself." What! a king, and yet perjure himself! It seems then that even *Kings may resist the higher power*; and it seems also that W. H. can arraign the conduct even of kings. Sometimes he appears like a flaming tory—a high church bigot—a Jacobite, reviving the old exploded doctrine of passive obedience and non-resistance; at another time he appears like a Jacobine, breathing nothing but a spirit of sedition, with "Haste away to Babylon; haste away."

As he says expressly that he is comparing their case with ours, what can he allude to in these words? "But he (*i. e.* the above king) rebelled against him, in sending his ambassadors into Egypt, that he might give him horses and much people. *Shall he prosper? Shall he escape that doeth such things?* or shall he break the covenant and be delivered? As I live, saith the Lord, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, *even with him in the midst of Babylon he shall die: Neither shall Pharaoh, with his mighty army, make for him in the war.*" If by Egypt he means Germany, and by Babylon, the conquering army,
the

the interpretation is plain. If he had no allusion to these, I cannot perceive the least degree of comparison between their case and ours. He adds, " False swearing seems to be the crying sin of their nation, and the same is the leading crime of ours, in this hour of temptation which is come upon us. No small number among us, who have took oaths to be true and faithful to our present sovereign, *are now most false*, unfaithful to him, and filled with the spirit of rebellion against him."

It is certain that by US he must include himself; and indeed he is included in the number whether he confesses it or not; but perhaps he meant this as a confession of it: for it is a fact, that no man has discovered more of that rebellious spirit in the pulpit than W. H. by his anathemas against the national church, with its bishops, and clergy, &c.

He next introduces the oaths which he calls OURS. If he had sworn to them, perhaps not ten in his whole flock had done so besides. But what are they foisted into the book for, when he did not utter them in the sermon? Is it to fill up the place of other things which he did speak, but has designedly left out for shame? or is it to shew his great loyalty and obedience to what he has often abused as the grossest superstition and idolatry? There is a command which says, *Swear not at all*. And St. James, who, I suppose, had as high

high a power in the Gospel as W. H. says, SAY NOT I WILL; much less, SWEAR you will or will not: And when that swearing is built upon mere peradventure, or hearsay and conjecture, such as he exhibits, with what sanctity, or honest conscience, can a true Christian subscribe to it? But if W. H. is not hasting away to Babylon, he has got into the right track of papistical superstition here. The papists say, that by laying three fingers on the book, implies an invocation of the Trinity, and catholic faith, and that the thumb and little finger under it, is a token of damnation of body and soul, if they do not depose the truth. W. H. says, page 51, " Holding " the Bible in our hand *implies that we hold the* " *truth* therein contained, as our rule of faith and " practice, kissing the book *signifies our cordial embracing the things therein revealed.*" Is this the man who stands up to smite his fellow-servants,—to lord it over the sheep of Christ,—to buffet his brethren, and knock every priest about the head, as though no one preached the gospel but himself? Such papal stuff as this we may hear at Rome, or in any church or chapel almost in the kingdom. Is this the only pole star for all way-faring men to look to? If they follow the false glimmerings of this Ignis-Fatuus, they will surely get among the bogs, or founder on the rocks: for with his papal device of holding the book, he preaches the doctrine of popery.

popery, or arminianism, and says "that we may
 " forfeit all right, and all claim upon God, his
 " word, his providence, and his grace," &c.

Surely if W. H. had been sent of God, he would have known, that *these are not in our hands to sell or forfeit so lightly*, by the craft and subtilty of Satan or his servants. For, though we had made our league with death, or were sworn in an agreement with Hell, yet when He shall come whose right we are, neither the league, or oath, or agreement shall stand. I once thought he preached this truth faithfully, and then I most cordially acknowledged him as a minister and a brother in Christ; but surely if he had been of the truth he would have learnt, *That we are not our own, that we are bought with a price*, by one who (blessed be his name) is ever able to make good his purchase, and secure it, be it where it will. If W. H. is not, I bless God I am a daily living testimony to the truth of this doctrine, and one that dares challenge earth or hell to contradict or overthrow it.

That superstition leads to presumption, no man can deny: See a striking instance of it in W. H.: directly after those I have just mentioned, he vauntingly says: "Some talk of compulsive oaths—*No man can compel* me to challenge
 " the perfections of God, either to cover a lie,
 " or to defy him to avenge it." Ask any experienced

rienced Christian; Does this proud boaster know the wickedness of his own naughty heart, that *it is most truly deceitful ABOVE ALL THINGS, and desperately wicked?* How many of Satan's fools, in days of ease and prosperity, vainly cracked and boasted like him, at the beginning of Mary's reign? but soon after they made shipwreck of all their profession, and joined the horrible persecutors. Such foolish, ungodly boasting, would lead me to suspect, that if another fiery trial was to come upon the church in his time, he would not be far off from a second Bonner; the natural ferocity of his temper being quite of that stamp; and he has given us a specimen, how easily he can turn to any thing. As for compulsive oaths, it is a certain fact, that many thousands have been compelled to swear what their hearts could never accede to. Sinful it is, and argues great weakness in those who are so compelled; but is it not as sinful, cruel, and impolitic in the compellers? What says W. H. "No man can compel ME." These are great words, far too big for a humble soul; but let it be my prayer; Lord, keep me faithful unto death, and ever sensible that I am no longer safe, than thou art pleased to uphold me. *Let him that THINKETH he standeth, take heed lest he fall; for Pride goeth before destruction, and a haughty spirit before a fall. Be not high-minded, but fear.* If any of the Lord's people have defiled themselves

with compulsive oaths, in the name of Jesus Christ, whose blood cleanseth from all sin, I say, *It shall be forgiven him*; in spite of all that W. H. or the fatanic teaching he is under, can say or do to prevent it.

It is laughable to see how he confounds himself. He asserts that "God gave Zedekiah up to hardness of heart, AS SOON as he violated his oath," and quotes a text to prove it, which says, he reigned eleven years, and did evil in the sight of the Lord, &c. Could he, or W. H. do evil eleven years, before their hearts were hardened?

In page 52, he states perjury and rebellion against the higher powers, as the two principal snares, or traps of Satan, by which he gets into the heart; as if Satan has no possession there till a man either forswears himself, or seeks to kill the king. He appears neither to see, nor feel, any of those cords of iniquity by which he himself is bound: as *unbelief, pride, self-conceit, false light, vain confidence, a head full of Scripture, with a heart full of malice, &c.* These are mere pigmies with him, in comparison of a deviation from his political sentiments; whereas, these not only prove the devil to be in the heart, but assimilate men more to the devil's likeness, than any political sentiment can do.

As all priestcraft trembles at the name of Pain, so he is determined to be revenged on him, for exposing

exposing their crafty function, and therefore he brings him to the whipping-post again and again.

Here he tells us Tom was involved in the guilt of perjury before he wrote; implying that before he was perjured, as he calls it, he was not in the arms of Satan. It is certain, Tom Pain, bad as he is, as a natural man he is not so inconsistent a character as W. H., under the cloak of a minister of the meek and lowly Jesus. Tom, like all other men, came into the world with enmity against God, not subject to the law of God, neither can he be; nor does he make any pretensions to a new and spiritual birth; therefore his fruit is answerable to the tree, or thorn, on which it grows. He pretends only to know one side of the subject, that is what the natural light wherein he was born shews him, and thus, by his thirst for knowledge, he is no bad evidence of the necessity of the spirit's operation to beget, or create, a spiritual understanding. But W. H. pretends to a spiritual birth, professes an experimental knowledge of both sides, or states, and pretends to such a measure of the spirit of God, as qualifies him to be a *leader, to go before his flock*; he says, he is sent to them from God, and teaches them to follow him. Now look at his fruits, and see how they agree with these high pretensions. *Wrath, anger, pride, greediness of gain, subtilty, self-sufficiency, maliciousness, hatred, deceit, lies, false prophecies, crafty subverting of the truth,*

bandling the word of God deceitfully, inhumanly and proudly insulting the distressed, &c. All these grow as freely, and abound as much in him as on Tom Pain: But the fruits of the spirit which we look for on such a fair spreading towering plant, as W. H. pretends to be, viz. *Meekness, gentleness, kindness, patience, brotherly love, humanity, tender heartedness, being kindly affectioned one to another, in honour preferring one another, succouring (not exposing) them that are tempted, cloathed with humility, without dissimulation; not walking in craftiness, nor handling the word of God deceitfully, not lording it over the church, nor smiting or afflicting the brethren, nor tyrannising over the flock; not taking the bread from the children of God to give it to dogs, and much less consigning them to hell and damnation by his cursed excommunications.* As for these fruits of the new man, you may as well look for them in Tom Pain as in W. H. Where then is the proof of his new birth, or spiritual virginity? Let us look further, and see if we can find better tokens thereof than these. Go on to

Page 54. Here he insults over those, who, being more righteous and honest than himself, have suffered the punishment of the law, and have been transported to Botany Bay; not considering, that he himself has committed crimes enough to merit hell and damnation, if God had dealt with him in STRICT JUSTICE; nor admiring the goodness of
God

God in preserving him from the like, or worse punishment.

That many of his prophecies have proved false the event has determined. There is one here, on the same page, which immediately respects his text; and whether true or false, time must discover. "I believe (says he) the time of the jews
 "temptation lasted some years from the rumours
 "of the war to the taking of the city; and no
 "doubt this was done that all who feared God
 "might escape; *and this of ours, which is a RE-*
 "ACTING OF THAT, hath continued a good while,
 "and no doubt, for the same purpose."

To understand this prophecy, we must bear in mind, that he is comparing their case with ours. Now in their case the king was taken, and had his eyes put out at Babylon, and the whole city destroyed. When all this is *re-acted* here among us, then W. H. will retrieve some part of his reputation as a prophet; which the failure of various other prophecies has blasted, viz. Several years ago he prophesied that the Pope would be in England, and that the romish persecution would again be set up here.—Another time he prophesied, That God would never suffer the French to enter Holland, or any protestant country. "No, no, (said he),
 "when they come near any protestant country,
 "God will put his hook in their nose, and turn
 "them back by the way that they came." These
 last

last words he had out of the scripture; whether God gave them to him, or whether he stole them, I leave my readers to judge. I shall only tell them, it is God's complaint against many of the parsonic tribe, that they steal his words every one from another; like so many dogs, one of which having stolen a bone that he can get no marrow out of, every one of his fellows is trying to steal it from him.

In Page 55, he gives us a new watch-word, having worn the old one, of going to Babylon, quite thread-bare. Now it is "you must be subject for conscience sake. This (he adds) is our watch-word in this hour of temptation." Now he is turning to the strongest side; before he was for sending us all to Babylon in haste: then it follows; "His threatening is, they that resist, resist the ordinance of God, and shall receive to themselves damnation."

Resist what?—He says above, and I suppose he means here, *the higher powers*; but he no where in his book explains what he means by the higher powers. He has filled four pages to explain the word temptation, and taken three or four more to transcribe oaths, which were not in the sermon, yet leaves his main watch-word quite in the dark, to the conjecture of every reader's fancy. This brings to my mind a story, of some travellers in China, who, in order to see some of their sacred curiosities,

curiosities, were obliged to pass under some foolish ceremonies before one of their images. The priest not understanding their language, one of the company, instead of saying, and doing just as he was bid, looked towards the image, and with a loud voice cried "*If THAT be the devil I worship God.*" So say I of HIS higher powers. If by this term he means tyranny, oppression, war, famine and cruelty, I bow to none of them; I worship God, and wish ever, by his help, most cheerfully to submit, *i. e.* give my heart and affections, to all that righteousness, goodness, mercy and truth, God has bestowed on man, by the dispensation of his ordinance of magistracy. Yea by his help we may go further; we may patiently suffer whatever wicked men, tyrants or oppressors, may be permitted to inflict; but we dare not, like him, justify them, or call evil good and good evil. The true believer, acting by faith, can resist nothing but sin and the devil, and these he will set his face and heart against, though they should act under the cover of a parsonic livery, or come transformed into the figure of an angel of light. But to return.

What does W. H. hold up to our view, by the term higher powers? Are they not as gross idols as those the Danites stole from the man Micah; who had a house of gods, with a Levite at the head of them? And what are his ideas of resisting those higher powers? Is it not this, for any one seeing

or feeling the iron hand of oppression, persecution, deceits, superstitions, and wickedness, to speak against them. By such an unscriptural idea he includes the prophets, apostles, and all the holy martyrs, in his general term of rebellion. But we know that this is not of God, therefore We dare not worship it, if W. H. does ; nor regard the deceiver, who preached it. The Christian, though taught to suffer, at the same time discerns, that his tormentors, and *those that justify them*, are serpents, vipers, hypocrites, whited sepulchres, fair without, but full of all abominations within. They dare not so call evil good, as to say these are GOD'S high powers, or His gracious appointment. Knowing the Lord's word, *They that take the sword shall perish by the sword*, and influenced by it, they cannot touch a slaughter weapon. The weapons of their warfare are not carnal, like your's, that can knock a man down, and wish for a horsewhip to repeat the blows. No: he knows not how to handle these ; but his weapons are spiritual, sharp, piercing truths, that enter between the joints of confederacy, and the marrow of hypocrisy: With these, and that called *All-Prayer*, he fears neither man nor devil—With these, some of the weaklings of the flock, have made the greatest tyrants tremble ; even bloody Mary dreaded these, more than all the forces of the enemy. When the poor distressed sufferers join their groans, to the cries of the souls under the altar,

altar, *How long, O Lord God holy and true, e'er thou avenge the blood of them that are slain in the earth!* Then tremble W. H., for siding with oppressors, and insulting the miseries of the wretched. This is the way by which the Christian resists the devil, and his servants; call them what you will. He dares not, like you, to say, the great scourge of the earth and curse of nations, *Is the greatest man that ever was.* He dares not insult the mournful sufferers, under a haughty tyrannic hand; nor tell the poor bereft of bread, that they look as well as usual—that war is necessary—that there is no persecution—that if any are buffeted, it is in strict justice for their faults, &c.—No: his soul would tremble at the apprehension of that righteous curse (Prov. xxiv. 24.) which God says, the people shall lay on him who thus perverts the truth.—I am certain you never learnt these sentiments from the teaching of that spirit and word of God, which says “*Scatter thou the people that delight in war.*” It is true, you have sometimes taught the poor to pray under their burdens; but where did you point for the oppressors? To a few individuals, such as farmers, mealmen, and monopolizers, which are but as the dust upon the scale, when compared with those haughty tyrants who desolate the world by fire and sword, famine and slaughter. Of all the evils you ever committed, this I think the greatest; That you have not only afflicted those whom

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God commands to be comforted; but you have made God the author of sin, and blasphemously held him up to the eyes of the ungodly, as if he approved of all the tyranny and oppression, war, famine and cruelty, which are acting in the earth; by calling the actors *the higher powers and God's ordinance*. Well may the deist say, your God is a merciless God, who delights in all the miseries of mankind; instead of being the *Father of mercies*, as I have ever found him, and will set my experience against your abominable assertions, even till we meet at the bar of God's holiness and justice.

Page 56. Who can but admire that so great a prophet is come amongst us, who sounds his own trumpet, and so highly exalts his own infallibility? hear him, "*Have I appeared a false prophet? here I am, testify against me. But you cannot.*" Surely he is not so barefaced as to say that all his prophecies have come true! witness his divinations about the Pope, the Dutch, the French, &c. &c. He has often said; No one shall find me a false prophet. Who is a false prophet? He who says that events shall take place, which never come to pass. Would it not become him now to spare others, seeing that he himself is in the same condemnation; for it is notorious that he has frequently prophesied lies in the name of the Lord; but abuse, invectives and scurrility, always gratify those malignant spirits, who rejoice in the misery
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of others, and therefore, though under the same condemnation, he cannot cease long from shewing his unmerciful and implacable disposition. To pass over the black names he has given his brother prophets, Is he not almost perpetually barking from his pulpit against the man, whom he has wickedly deprived of bread, by blasting his character, because he appeared to be his rival? Not content with the injury already done him, nor with the epithets of *a son of Belial, a Devil, and Simon Magus from Plymouth, &c.* and all the rest of his bitter venom, darted at him in his book; I am told, that he again tortured his hearers, last Sunday, with his unmerciful vindictives against that poor man, who, when it suited his purpose, he acknowledged as a brother. He says, "I told you that *the Devil, and* " *none but the Devil, was in him;*" yet, rather than his people should want a preacher like himself, he set up this Devil to preach for him. Where must we fix the impeachment, Sir? on your familiarity with the Devil you set up to preach? or on your infallible foresight? which saw one of your deacons (ten years before you cut him off) to be only of the Devil; and yet published him in your own works, as a man full of faith and of the Holy Ghost, and that within these five or six years.

Who would have thought that W. H. who for years has fired his invectives at the national church, should now discover his sweet tooth, and cast his

longing eyes towards Canterbury? He tells us (page 64) "that the *church at Jerusalem*, or on "mount Zion, was the *Metropolitan church*, "among the twelve tribes of Israel." And in page 65, he says, "to interweave their case with ours, "the principal seat of the church of God in this "day is Great-Britain." This is his spiritual Jerusalem; for after telling us there is a famine every where else, he says "Gospel Jerusalem is now "with us, and Zion is God's resting place." By this he must mean his own chapel, because he not only denies that the Gospel is preached elsewhere, but publishes his Watch-word from thence, as from *the walls of Zion*. So you see to what narrow limits he confines the Holy One of Israel, and how small a portion he gives him for the lot of his inheritance; even less in dimensions than the wooden ark, which once contained his little church, and bore it above the mighty waters; but the *Father hath given him the heathen for his inheritance, and the uttermost of the earth for his possession*. If we look at page 69, where he preaches the doctrine of merits, we shall wonder that he gives him so many; he says, "The books being opened is intended to shew that he will proceed *according to "mens' deserts*." Had I looked for the church by this doctrine, I should have shut my eyes and cried, *Not one, no not one can be saved*; for I cannot see W. H.'s deserts in the light he seems to view them

them himself. How true are his words, " that the
 " wisest men in their own conceits, are the fastest
 " caught ;" and how awfully is his own right eye
 darkened !

Page 74, he says, "*We are not persecuted for
 " religion, nor for conscience sake ; if any are buf-*
feted IT IS IN STRICT JUSTICE for their faults ;"
 with regard to himself, who can swallow vain oaths,
 it may be so ; but how many worthy characters
 among the Quakers and Dissenters are there, who
 in the simplicity of their conscience dare not eat such
 as he devours, are disfranchised of their liberties as
 men, and cruelly oppressed in their goods ? And
 how many thousands have been torn from their
 families and friends, and brutally forced, against
 their consciences, to man the floating walls of death ?
 Will you call this strict justice ? If you, Sir, was
 arrested by a Wapping gang, conducted to their
 tender, and from thence to the scene of action ;
 where the thunder, fire, smoke, confusion and
 death, make the liveliest picture of hell that earth
 affords ; would you not taste some part of your
 deserts, for thus insulting over the miseries of
 mankind ? But such is the carrion this vulture
 feeds upon.

Page 77, he at last drives his head against that
 post he has all along endeavoured to avoid, and
 proves that *the thrones of iniquity, which frame
 mischief by a law, shall be cast down ; and that they
 have*

have no fellowship with Christ. Then how dare he preach them, or himself, instead of Jesus Christ? None but those, would any man who fears God wish to see destroyed. *Iniquity, and mischief framed by a law,* are of the devil; but the thrones of righteousness, and just judgment, or true magistracy, are of God. Are these YOUR GODS whom you say the people have reviled and spoken evil of? No; even deists stand in awe and tremble here. But your GODS have come newly up, whom our fathers feared not; Who are they? How many? Where are they? We know them not; for with us there is but ONE God, who has indeed been reviled, and greatly too, by false prophets, cruel oppressors, and crafty priests.

But, alas, he seems not capable of explaining any spiritual text he has handled, nor even the common-place terms he has used; but after the most irksome repetitions, leaves all as much in the dark as to their true meaning as when he began. See page 81, he says, "The
" vile from the precious were to be known by
" their subjection or non-subjection to the higher
" powers. The highest ruling power then in the
" world was the king of Babylon, and God made
" him so, though he was nothing but a poor
" pagan." Both these assertions are false. First the precious and vile are distinguished by no such marks, but by the spirit that governs them, and the fruits they bear. The second is false, because
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the Devil, the god of this world, was above him as a ruling power; and was his master as a tyrannizing power: Neither did all the precious go away to Babylon as you say, for some of them abode there with Jeremiah, and were taken away with him by force into Egypt. So that like the silly hare in the snare, every struggle to get out does but entangle you the more. But tell us who and what is the highest ruling power now, if he was a pagan then?

In page 82, he introduces an ambiguous story of some who, he says, had been fighting against him, and, after his usual custom, consigns them all to the devil to be burned: his own words are "*they are burned,*" and then goes his old way to confirm it by the evidence on which most of his great works stand; *i. e.* by dreams. Well, this dreamer has so hidden himself in disguise, that he has left us to tell the plain tale: therefore to be short with it, There was a certain preacher to whom he cordially gave the right hand of fellowship, and received into his pulpit as a brother, to officiate for him during his vacation, to whose church he also went for change of air, and to balance the account of preaching. The young man was well received and highly approved; insomuch that some said, in my hearing, they liked him better, and thought him more spiritual and experimental than the old priest. As the young man was poor and

almost the whole congregation confessed they had reaped his spiritual things, they with justice and liberality thought fit to make him partake of their temporals, and gathered to the amount, some say, of about 100*l*. The old priest, hearing what passed, was instantly seized with all the jealousy of rivalry, and speedily made his way to town, furnished with a tale that *somebody told somebody* about this rival: Well, without any scripture caution, or bowels of compassion for his spiritual brother; without considering *himself as a man of like passions*; and, without any search into the story, whether it were true or false, or once attempting to restore his poor brother, supposed to be fallen; or without privately telling him what he had heard, to know if it were so, or how it came to be so, or if he had found any repentance; but against all scripture, reason, justice or humanity, and with all spite, virulence, and malignity, he published his presumptive tale, first to the people to whom he had been blessed, and then to the world; and thus blasted the poor man's character, and endeavoured to deprive him of bread. This done, he sharply rebuked his people for their liberality to a rival, and 'tis said demanded 300*l*. as a peace-offering for their rash deed, besides excommunicating every one who had been forward in serving the other. Many who had read those scriptures that condemn such conduct, highly disapproved of it, and were extremely hurt
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in their minds: one of his best friends assured me he had suffered agonies and tortures above a month on that very account: at last it became not only a public conversation, but the sport of jesters and spouters; so that an attempt to hide it, or justify him, is an actual partaking of his sin, and a scandal to the profession of truth.

And this he calls separating the precious from the vile; wherein he has gone contrary to all wise fishermen, who gather the good into vessels, but cast the bad away. For it appears that the simple honest hearted who could not so bely their conscience (among which stands his own wife) are cast out, and those who could play the hypocrite were taken in. A goodly criterion this to know the shepherd and his flock by! And he tells us that not less than six persons gave themselves up to the sin of adultery; but says not whether they were among the taken in, or the outcast. Among those who fell under his displeasure was his old clerk; and his infallible wisdom appointed another: is not this man now in Newgate for a rape? Is this one of the six? He tells us he had two dreams given him, the last of which, he says, "*shewed me what we were to do.*" Though this seems to acknowledge the firm to be W. H. and Co. yet he leaves us to guess at his partners: Is not J. B—f—d one, who got such great publicity by that affair, that several before the church avowed they would not believe him upon his oath, and almost the whole church hate his very name?

Page 84 he says, " God shall shew you whether
 " this my work, or this my counsel, be of God or
 " man." This he hath shewn already, *for every
 tree is known by his fruit, and every fruit is known
 by its taste.* All those grapes of gall, and bitter
 clusters in his sermon, prove what sort of a tree,
 and whose planting it is. " Nor (says he) shall
 " you ever run from this my testimony; for *I am
 " made manifest in your consciences. And if you are
 " sent to bell, I shall pursue you.*" But Sir, ac-
 cording to your own doctrine, you *ought, as their
 shepherd, to go before your flock.* He adds, " I know
 " where this my teaching, and this my testimony,
 " came from." We all know where it came
 from, so far we agree: *for no lie is of the truth:*
 and thus he is manifest in the conscience: therefore
 let him who set him to work, pay him his wages;
 for every labourer is worthy of his hire.

At the conclusion he makes an excuse for pub-
 lishing his sermon so different from what he
 preached it, but as three different persons took it
 down in short-hand, if it is necessary, he may be
 confronted with the original, which it seems is too
 bad to be printed.

Poor man! He might well say he was poor.
 He has not above 800*l.* a year from Provi-
 dence, and 100*l.* from Monkwell Street, besides
 the profit of his books (perhaps 200*l.* more)
 and the sacrament money, which he filches from
 the poor to pay his coach hire, and maintain his

gay livery Jack with his gold band. What is he to do? What's 1200*l.* a year for the pope? He might well plead poverty; as to odd legacies and gifts, 200 at one time, and 300 at another, and perhaps twice as much from the subscription now on foot, it is a mere trifle compared with the fee of Canterbury. How can his Metropolitan Church stand upon such a slender foundation? Nine or ten shillings a week was once an ample revenue for his honest industry; but priestcraft is a profession of such exceeding high dignity, that it cannot be duly supported under fifty times that sum: besides it is one of those high ruling powers which must not be resisted under pain of *heaping to themselves damnation*.

Thus we come to the close of that horrid sermon which he told his people, when he published it, "was such a one as *would make heaven and earth to laugh.*"

And now, gentle reader, I am about to take leave, I must say, I once thought him a man raised up for the defence of the Gospel, and greatly rejoiced in his light while he walked humbly in it: and I thought his mountain stood so strong that he never could have fallen to the dreadful depth he has done. But when we remember Aaron's Calf—Gideon's Ephod—David's Uriah, and various other dark shades and mysterious beacons; who can forbear crying out, *Lord, what is man!*

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O may that *Lamp despised in the thought of them at ease*, the grace of humility, once more descend upon us, and blaze light and life to the glory of our Divine Master, the comfort of his saints, and the shame of his enemies.—If these remarks should be attended with any benefit to the church, or to W. H. I can truly say I should greatly rejoice: for God bears me witness, it is not his destruction, or his harm, I seek, but that he may be humbled, find repentance, and turn again to the footsteps of the flock, and thus become once more our joy in the Lord: till then I must apply this text to those who countenance him: *When thou sawest a thief, thou consentest with him, and hast been partaker with adulterers.* Psalm l. 18.

Though I have confined myself to this sermon, there are many of his publications so replete with errors, misapplications of Scripture, dreams, visions, &c. and such a vein of self-exultation runs through the whole, that I feel an inclination to publish some remarks or strictures upon the whole of his writings, if it should prove acceptable, and a sufficient number of copies be subscribed for to pay the expence.

“ Grace, mercy, and peace, be with all them that love our Lord Jesus Christ in sincerity.”

Thine in the Truth,

5 MR 64 MICHAEL NASH.

Hoxton,
Feb. 10, 1798.